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The Review

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THE CATHOLICS OF SWITZERLAND.

ON the 23rd and 24th of September there was held the yearly meeting of the Catholic Swiss Union, in Beckenried, beautifully but not centrally located on the shores of the Vierwaldstaedtersee (Lake of the four Cantons) at the foot of high mountains. We were greatly surprised at our arrival to find in the rather isolated place about 900 delegates, educated men from all parts of Switzerland. The place was chosen not only for its picturesque beauty, but especially because it was the cradle of the Union, its first congress having been held there on July the 21st, 1857. The mustard-seed of the Union, which was then sown, with 57 members, has grown since into a large tree, comprising over 30,000 members. I never saw more tasteful and handsomer decorations in America, than in this beautiful town, where every house was ornamented with wreaths, flags, festoons, inscriptions, pictures, electric

lights in arches, Chinese lanterns, bouquets; everywhere signs of joy; the inhabitants were so kind and friendly and their joy and pride were everywhere visible; we were in the heart of Catholic Switzerland.

The subjects treated the first day were "Catholic Education," by Regierungsrath Düring of Lucerne, "the Catholic Press" by Rev. Adrian Imhof, a Capuchin. "Make sacrifices for the press," he said, "they may require time and money and apostolic courage, but without them we can accomplish nothing." This was said in Switzerland, which has quite a number of strong Catholic dailies. Dr. Helg spoke about the necessity of Catholic unions, while Dr. Med. Pietro Ferrari and Canon Esseina gave interesting statistical accounts of the increase and development of Catholic associations and unions among the French and Italian Swiss. Dr. Pestalozzi-Pfyffer spoke with great warmth on the

Catholic Society for the Protection of Girls. This Association, though but five years old, has now over 3,000 coöperators and over 1,000 homes for young ladies. Over 30,000 girls have found homes, counsel, advice or protection through the Railroad Mission in Berne alone in the last five years. An immense amount of good has been done by this Association. In every larger place the Sisters have homes for girls who travel alone. In every depot are found cards giving the address where girls will find protection and a good home.

A grand spectacle was the evening procession, starting from the church after Benediction, about 8 P. M. The whole place was illuminated brilliantly by electric lights of all colors. Many hundred men were in the procession, carrying each a burning candle. The music played and the Lourdes song was sung with the refrain, "Ave, Ave Maria." The procession went through the town about a mile to a grand natural grotto in the mountain, containing a statue of Our Lady of Lourdes and illuminated with electric lights. Then the people went to the "Niedwaldnerhof," and there in a large salon adjoining a grand garden terrace, the night turned into daylight by hundreds of electric lights, grand speeches and toasts alternated with music and songs till 12 o'clock. I mention but one of the speakers, Regierungsrath Dr. Peter Conrad, a brother of the Abbots of Conception, Mo. and Subiaco, Ark.

Early the following day, at 4 A. M., masses were celebrated at twelve altars and hundreds of men were seen at the general communion at 6 o'clock. At 8 o'clock Bishop Battaglia celebrated Pontifical High Mass and afterwards spoke about the inland mission. His account of the great work was very interesting and the demand for help for the missions in Protestant cantons urging. It is indeed wonderful to hear what sacrifices the Catholics in the Catholic Cantons are making to establish congregations and to support priests in the diaspora of Switzerland. With the same zeal some of the larger, wealthier congregations in the U. S. could establish

dozens of parishes in the new settlements. Most of those struggling new missions would develop in a few years into good, self-supporting congregations, if their priest could find support among them, whilst if he has to run from mission to mission to hunt a living, he very often can't do much for any of them, and those missions remain stationary for years, if not worse. Editor Buomberger of St. Gall spoke about the social relations of the Catholic Church. He described in eloquent language and with great pathos all the benefits mankind has received from the Church. He referred also to capitalism, militarism, the false new atheistic philosophy and other new systems of which none ever brought happiness to men, but rather misery and despair. Just now it is the Church and the Church alone that can help us. These were the fundamental thoughts of his address, which was followed by another brilliant speech on "the Clergy and the Laity," by Rev. Professor Meyenberg of Lucerne. His were golden words, arousing the listening multitude to enthusiasm. United especially and first of all at the altar every Sunday, priest and people shall be blessed and become powerful, but where the people are neglectful in attending the Sunday service they shall suffer from want of blood and vitality. After this beautiful speech, elevating heart and mind to heavenly heights and ideals, an able lawyer Dr. Räber brought the assembly back to sober, prosaic reality, pointing out the rights we have and those we should fight for concerning corporations, monasteries, parishes, matrimony, divorces, etc.

At the noon banquet the usual toasts were offered to the Holy Father, the Swiss episcopate, government, etc.

After dinner, about 1000 men participated in a steamship excursion to the Rütli, "the cradle of Swiss liberty." There brave men swore 600 years ago the oath of liberty and independence, in sight of Brunnen, where in the stillness of the night the priest of Altdorf met the men determined to expel the Landvogt, where he wrote in 1291 the first document and letter asserting Swiss liberty; there on

that solemn and holy spot, on the open field, this grand Catholic reunion gave vent to its sincere patriotic feeling in song and speech. The first speaker, Nationalrath Dr. Bühler of Schwyz, spoke about the first Swiss union of Uri, Schwyz, and Unterwalden. He proved by history and reason that the Swiss Republic needed strong cantons, that the individual independence of each canton was its best safeguard, and that even Napoleon, who first had centralized everything, saw his mistake and that thus the independence of the cantons was reestablished. "But one thing we want" he said, "independent from the Bund, and that is our schools. Never shall we permit any interference on the part of the 'Bund' with our educational rights and property; this is the chief care of our heart and conscience; land and people are locked like a fortress against any attack upon our Catholic schools, and no gold shall ever open the door. In this our unalterable determination we, the original cantons, are, thanks be to God, firmly upheld not only by the Catholics of the other cantons, but also by a large mass of our good Protestant brethren. God must be the keystone of our schools, for the fear of God is the beginning of wisdom. No power on earth shall ever banish religion out of our school-rooms. So help us God."

Professor Bise of Fribourg spoke in French for the Latin Swiss. He said they felt like

their German brethren, that their interests, their joys and sorrows were the same. It was a very feeling, beautiful address for Fribourg, Genève, Vaud, Valais, and Tessin.

The final address by Central President A. Wirz of Sarnen was the climax, an oratorical masterpiece full of poetry and patriotism. He started with Schiller's words: "Wir sind am Ziel, hier ist das Rütli—den Felsen kenn ich und das Kreuz darauf." (We are at the goal, here is the Rütli—I know the rock and the cross upon it). He compared Switzerland to the rock and the cross of Christ upon it—"the cross our hope, our guide, our end—here we shall always meet in good and evil days as in our father's house, in the cross we shall always find help; glorious it appears upon the Swiss flag and thus it shall always be; so help us God." By steamer the excursion returned to Beckenried about dark. It was a glorious event, and the Catholic men returned home with new courage and good resolutions. It was a reunion worthy of the German Katholikentag.

The Swiss Catholics are strong and united, and Catholic life is very active, much more so than two decades ago.

Among the crowd I met Father Jasper, from St. Charles, Mo.

(Rev.) J. EUG. WEIBEL,

Rector of Jonesboro, Ark.

Goldau, Sept. 28th.

SUBMISSION OR RESISTANCE: WHICH?

THE greater part of the French religious have gone into exile, and voices are now heard condemning the division among the religious congregations that caused some to apply to the government for approval and others to shake the dust from their feet and leave France. What should they have done? Let Father Brucker, S. J., the editor-in-chief of the Paris *Etudes*, tell us. Reviewing a brochure of 47 pages, entitled 'La Parole du Pape,' he writes in the *Etudes* for Sept. 20th:—

We invite our readers to peruse this bro-

chure attentively. Nowhere will they find the "Word of the Pope" concerning the fatal question, whether to submit or not, so clearly explained and commented. The author concludes his study, so incisive in its calm and severe logic, with the following lines that give a résumé of the whole: "The Pope, who is the head of the Church, condemns and rejects the measure, as contrary to the natural, the divine, and the ecclesiastical law. He does not command, he does not advise submission; he does not invite us to it. Nevertheless, to all who, at their own risk and peril, think they ought

to ask for authorisation, the Sovereign Pontiff, by an act of toleration, deigns to permit submission to a law that he disapproves; this condescension flows from the fear of very serious consequences—the extinction of all conventual life in France. But at the same time he limits that extreme tolerance by two restrictions, of which he makes the second, (*viz*: that they promise the ordinary that submission only which is proper to the character of each congregation) a *conditio sine qua non*. Both restrictions, especially the second, are repugnant to the government, and it will not pay any attention to them; it asks from the superior of each institute, as an indispensable preliminary formality, to sign a document which amounts to a rejection of the papal demand. It seems to us that the conclusion is evident.”

It seems to us also—continues P. Brucker—that whoever reads these lines with the sole intention of finding and embracing the truth, will conclude without any hesitancy that no congregation, in any degree exempt and willing to follow the advice of the Pope, can ask for authorisation from the government.

But that means the ruin of the congregations, the ruin of their work, and the abolition, by a stroke of the pen, of all the services rendered by them. To this objection I answer neither by a denial nor by an attempt at extenuation, but by recalling to mind that the principle which the more or less exempt congregations represent in the Church of France, is more important to its general interests than all its works. At the present hour, the work that is of prime importance, in fact the most precious service that can be rendered, is to save the dignity and liberty of the Church in France. After so many encroachments, made possible only by our readiness always to give in, the exemption of the religious is the last entrenchment, where we are still able to save the feeble remnant of liberty that is left to the Church of France. “When there are no longer in France,” says our author, “those bulwarks of the immediate authority of the Pope, called the religious orders, France, for which the State selects the bish-

ops, is ripe for a national church or a schism.” We are sure, the greatest sacrifices will be readily made by the congregations as soon as they understand that on their resistance depends the salvation of France.

Having invited them to listen to the voice of duty and honor, the author calls their attention to the little assurance they have of preserving their possessions by submitting to the government for authorisation; that they have rather to fear, as a consequence of submission, utter ruin, because submission is dishonorable and irremediable.

Father Brucker requests the author of the brochure under review, as a man clearly well informed about the machinations of the French government at Rome, to give a few more details “on the intrigues carried on at the Vatican, in the latter part of the year 1900, by the French government and, it must be added, by some members of the episcopate and some religious, for the purpose of inducing the Pope to modify the canonical status of the congregations.” But, he adds, “Perhaps the moment for making these revelations has not yet come.”

Meanwhile Waldeck-Rousseau may rejoice. If ever a man was successful in applying the Roman adage: “*Divide et impera*,” Waldeck-Rousseau is that man. He succeeded in dividing the secular clergy from the regular, at least in preventing them from making the cause of the religious their own; next, by a devilish contrivance, (article 18. in the new law) he succeeded in splitting up the religious among themselves. Hence he will have smooth sailing. To quiet the minds of the people, Parliament may grant authorisation to all the religious communities that demand it; but in his preliminaries for authorisation and the regulations under which they will have to live hereafter, Waldeck-Rousseau has a thousand hooks on which to hang each of them. No hue and cry will be raised through the land when one congregation after the other is thus executed; but it might have spelled the fall of the ministry had all of them unitedly defied the iniquitous law.

J. F. MEIFUSS.

SUBJECTS OF THE DAY.

Business, not Religion. The editor of an Illinois contemporary received the following proposition from the managing editor of *Light, Heat, and Power*, "advisory expert of iron, gas, and electric corporation works," Mr. Geo. W. Graeff, of Philadelphia:

Dear Sir:—Will furnish you weekly with the Bethany lessons, as per sample slip inclosed, for the sum of \$2.50 each, payable in advertising at your net rates. Will continue this service for one year. These lessons follow the International Course, used by all denominations throughout the English-speaking world, with but one or two lesser exceptions; are undenominational and copyrighted. They will not be furnished to any other publication in your territory, and are to be published in issue just preceding the Sunday date of lesson. The advertising will be of matters in which I am personally interested, and which will positively not be advertised in any other way. It will be acceptable, of course, and subject to occasional change. No cuts. With acceptance, please inclose two cards of rates, and put me on your X list. Sincerely,
GEO. W. GRAEFF.

The editor sent letter and slip to us with the remark: "There you can see exemplified the spirit of progress that actuates Protestantism." Hardly. All it exemplifies is a slick scheme to get cheap advertising. If our confrère wants Scripture lessons, we advise him to buy Knecht's Commentary at B. Herder's, 17 S. Broadway, St. Louis. The two volumes will furnish him ample material for several years, and cost but a trifle more than \$2.50. The publisher will not object to have the lessons reprinted serially, if due credit is given.—J. F. M.



Abp. Riordan on the "Language Question."

At the high Mass opening the second convention of the Catholic Staatsverband of California in San Francisco the other day, Arch-

bishop Riordan said, according to the *Monitor* (No. 1):

"My heart goes out, as you know, not only in sympathy, but in deep tenderness. I have always longed to see the day when wherever there were German people, they might be gathered together in churches built by themselves, and under the guidance of spiritual leaders of their own race and their own blood, that they might hear the word of God spoken to them in the accents which they love and which conveyed to them when they were children the first principles of our holy religion. I was always anxious to hear the sweet strains of German music accompanying holy Mass, and I thank God that in part at least these wishes have been realized, and the little effort which I have put forth to make them possible have been crowned, at least in a partial measure, with success, and therefore I speak to you to-day, not only in sympathy for what you are doing, but with a heart full of emotion and love, and I beg of you in this new land of ours, where your children are born and in whose life you are incorporated, that you will not forget the teachings of your youth, but clustered around your altar you will be proud of your faith and that you will ask Almighty God to bless the efforts you will put forth.

"We are all children of one God, we are all members of the same Church, we are all united together under the same Leader, our Lord and Savior Jesus Christ. We are all bound for the same destination beyond the grave, and the Kingdom of our Father is to be the common home for all of us. No matter where we come from we are members of one great family, of one great society, and let us live as the Holy Scripture wishes we should live, in peace, in harmony, in concord, and in unity, not only with those who are of our faith, but with those who are not of the children of God."

These are noble principles. Their practical application everywhere would ensure to the Church of God lasting peace and prosperity.

The Quinquaud Sign. Habitual tipplers are not wont to confess their failing to those from whom they can conceal it, and yet circumstances often arise when it is right as well as desirable that more trustworthy knowledge of a given person's habits should be secured than the answers to questions addressed to that person will give. Doctors probably feel this need oftener than any other class, and one of them has recently devised, or discovered, a means of satisfying it. The means is called Quinquaud's sign, or Quinquaud's symptom, and the incidental procedure is thus described :

The person under examination is directed to straighten the fingers of one hand and spread them apart ; holding them perpendicular to the examiner's outspread palm, he is then to press upon it with the ends of his fingers, using only moderate firmness, for it is explained that very firm pressure interferes with the test. In the course of two or three seconds, if the person is a tippler, the examiner perceives crepitation of the phalanges, little concussions, as if the bones of each finger impinged roughly upon each other. The sensation ranges in intensity from that of a slight grating to that of actual crashing.

It is not yet asserted that the phenomenon is never manifested by others than those addicted to alcoholic excesses, or by all such persons, but it is considered probable that such is the fact, and it is believed that the "sign will be of value as a diagnostic measure." It evidently has other possibilities, as well, and we can see no reason why the doctors should monopolize it, though the *New York Medical Journal*, from which we take the description, hints at one when it says : "Additional value may be ascribed to the sign from the fact that it is not known to the general public, so that attempts to disguise it are not likely to be made." Nothing that once gets into print, even in publications with so few lay readers as the medical papers, can long be kept secret, so we have no compunctions about revealing the mysteries of the Quinquaud sign.

Literary Notes.

The Holy Mountain of La Salette, by the Rt. Rev. W. B. Ullathorne, D. D., Bishop of Birmingham. 220 pages with 15 full page half tones. Cloth bound, 50 cents ; paper, 30 cents.—La Salette College, Hartford, Conn.

The book gives Bishop Ullathorne's view of the miraculous apparition of our Lady at La Salette. It is not as soul-inspiring as, e. g., Henry Lasserre's 'Lourdes,' nor even like 'Our Lady of America,' by a Father of the Congregation of the Holy Ghost. It contains too much controversial matter. Yet it deserves a place in Catholic libraries in preference to many trashy novels which we find there.—J. F. M.



—After the example of our own Dr. Palen, Edward Robson Taylor, a Californian, has published, in fifty-five quatrains, 'Into the Light,' a ringing reply to the pernicious philosophy of Omar Khayyam, written in the metre adopted by Fitzgerald in his wonderful paraphrase of the old Persian's wine-cup meditations.

—We are sorry to see Mr. Reedy of the St. Louis *Mirror* express such a disparaging view of Dante as he does in No. 35 of his sprightly journal. Dante may be caviare to a great many people, but that does not prove that he is not a great poet or a great teacher of mankind.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

God the Holy Ghost. By Rev. Henry A. Barry. \$2.

Letters ; Chiefly on Religious Subjects. By Antonio Rosmini Serbati. Net \$5.

The Victorics of Rome and the Temporal Monarchy of the Church. By Kenelm Digby Best. Net 45 cts.

Roads to Rome. Being personal records of some of the more recent converts of the Catholic Faith. With introduction by Cardinal Vaughan. \$2.50.

"Forgive us our Trespasses;" or talks before confession. By Mother Mary Loyola. Net 55 cts.

Organ or Harmonium Accompaniment to A Roesler's Hymn-book "Psallite." Edited by Ludwig Bowin, S. J. Net \$2.

Life of the Ven. Madeleine Louise Sophie Barat. Foundress of the Society of the Sacred Heart of Jesus. With an introduction by the Rev. Reginald Colley, S. J. Net \$3.

EDUCATIONAL TOPICS.

Religion in School. Catholics are not alone in claiming that education without religion is no education at all. We find in the *Philadelphia Evening Telegraph* of Oct. 5th an extract from a sermon recently preached in New York, at St. Paul's Chapel (Episcopalian), by Rev. W. Montague Geer:—

"Our godless system of education is a far worse crime than slavery or intemperance. I believe that the United States are suffering from the wrath of God to-day because our people have consented to the banishment of Jesus Christ from the daily lives of our children. If to-day Christ were on earth and should enter almost any public school-house in the country, the teacher, acting on his instructions, would show Him the door. If, on the other hand, he were to enter any of our private schools, He would be worshipped by teacher and scholar on bended knee. To see the awfulness of this comparison and its significance we have only to realize that the private schools of the land are the schools where the sons of the rich and well-to-do are educated and the public schools the nurseries of the poor. Do the children of the rich need religious instruction more than the children of the poor? Why does Christian education come so high that it is beyond the reach of the children of the poor? Here is the sin—here the fault. And close upon it follows the speedy and appalling decline of religious life in the home.

"The question now is, To what extent can we remould and remodel our educational system? To solve this problem we must put forth our best energies. Almost any system is better than the present one. It were infinitely better to divide up the money received from the school-tax among the various Christian denominations and the Hebrews, than to continue the present irreligious system."

Fortunately, the Catholic parochial schools, which form a large percentage of what Mr. Greer wrongly calls "private schools," are not schools for the rich, but contain far more

children of comparatively poor than of wealthy parents.

That the subject of "God in Our Schools" is claiming more and more attention the country over is also attested by the action of the Cleveland (Ohio) School Board, which recently adopted a resolution requiring the Lord's Prayer, the Ten Commandments, and the Twenty-third Psalm to be studied in the elementary grades.—S.



Religious Exercises in Public Schools.

Regarding the Cleveland matter mentioned in the last, we learn the

following:

In making formal provision for certain religious exercises in the schools, the School Council of Cleveland injured the cause it sought to advance. Many teachers in that city had of their own volition repeated the Lord's Prayer at the opening of school, some also adding a reading of the Ten Commandments and of the Twenty-third Psalm. The School Council made these exercises mandatory in all the schools. At once, as might have been expected, opposition arose, led by the Jews, who used quietly, but none the less effectively, the old arguments against the introduction of religious forms and teachings in the public schools. Their arguments were the more effective, inasmuch as there are many Hebrew teachers in the public schools, and these believers in Judaism would be obliged, under the direction of the School Council, to teach a Christian prayer to Hebrew children in order to retain their places. Legal advice was had to the effect that the introduction of religious teaching could be prevented by the invoking of the law, as with such teaching required compulsory education could not be enforced. Court measures will not be necessary, however, as the School Council has withdrawn its order. Its action opens the way to an effective protest against the continuance of devotional exercises in schools where objection had not previously been made.—E.

Socialism and the Public Schools.

Judge Strimple, of Cleveland, in declaring valid the Free Text-book Law of Ohio, laid down the principles on which this law is based. In the first place, he reasoned, the United States Constitution makes it imperative on every State to establish a common-school system, and the Constitution of the State nowhere places any limitation upon the legislature in its duty to provide an efficient school system. Under the Compulsory Educational Law it is the duty of the State to provide everything needful for education. "There never was a legal obligation resting upon parent or guardian to buy school books. It was a moral obligation only. The State can not discharge its duty fully by building school-houses alone, and there is no difference between furnishing a blackboard or a chart and the furnishing of books."

The *Chicago Chronicle* (Oct. 12th) says:

Of course, it was bound to come. Compulsory education officers have found children who can not go to school because their clothing is unfit. This, by analogy, is to furnish the school board with an argument for adding free clothing to free school books.

Next we shall learn that some children are out of school because they are too hungry to go. Therefore, the board of education should provide free breakfast, free luncheon and free dinners for all the children who wish to attend school. Then it will be disclosed that there are children out of school because there are not bath tubs, combs and other necessities of personal cleanliness in their homes.

By analogy every child attending the schools should be thrust into a bath tub on arrival, washed by the teachers, combed by the janitors and rubbed down by a special corps of barbers, shampooers, manicures and pedicures, while tailors measure him and dressmakers her for nice new clothes and the cooks attend to the table orders.

It is speciously urged that free school books are as consistent as free desks. Clearly not. There is a limited space for desks which must be fixed to the floor for discipline and order. It is said that free books are not more Socialistic than free teaching. Teaching cost would be beyond the means of a majority of the parents whose children are in the schools. The

majority of the parents have always cheerfully furnished the books, food, clothing of their children and are ready to continue doing so.

The public must furnish school sites, buildings, heat, light, and instruction, and the parents should do the rest. For children whose parents can not afford books there has always been a fund to supply the books without public note or comment. Further than this limit the State can not go without entering the arena of Socialism, with its logical and actual tendency to anarchy. If ten parents wish to buy their children's school books and the eleventh prefers or needs free books, should the taxpayer be compelled to pay for books for the ten as well as for the one?

Of course this argument is neither here nor there. The Ohio court is logical. As Zach Montgomery pointed out years ago: If feeding, clothing, and educating one's own children are all parental obligations with exactly the same origin, standing upon precisely the same moral footing, and having identically the same binding force, then the State has the very same right to feed and clothe that it has to educate, at public expense, the children of parents who are abundantly able to discharge these obligations. And if it is just and fair to raise by general taxation a common fund for the feeding, clothing, and educating of all the children in the country, it is equally just and fair to extend the same principle still further, by compelling all to contribute to a common fund for the purpose of feeding and clothing everybody else, as well as everybody's children.

We hail it with joy that the principle underlying our State public schools is slowly and relentlessly working itself out to its legitimate conclusions; for it is the only way to convince the people at large of its falsity and ultimate perniciousness.—A. P.



§ Trinity College, Washington, opened this year with forty-four students in attendance, and ninety-four more expected, the faculty having received one hundred and thirty-eight applications during the summer.

The Religious World.

...Domestic...

What Canon Law is Good for.

It has been frequently said that Rome wants Canon Law introduced

in the U. S., but that certain of our prelates oppose it. On what reasons such opposition can be based, is hard to understand. No matter how good or paternal the government of a diocese may be, it can not be a reason to live outside of the law. There may be quiet for a while, but the inconveniences of badly defined positions will be felt sooner or later. "Both rulers and subjects," says E. Solis de Ovando, Professor of Canon Law in the University of Santiago de Chile (quoted in *La Cruz*, Aug. 1901), "stand in need of a basis and fixed rules, the rulers as a point of support for their orders, the subjects as a guarantee for their obedience. Otherwise order would be arbitrary and obedience, forced; and the mild rule of the Church, who, in her laws, aims at concord among her children, would be disturbed. This truth is felt most palpably in a religious community. If the superior issues orders in conformity with the canons, they are readily received and cheerfully obeyed; for no matter how hard obedience may be, it is sweetened because of the foundation on which the order rests. It is inborn in man to resist his fellow man, and, although he who commands is invested with a title of superiority, the subject will not be inclined to obey him unless his order is founded on right, since outside of right he is not superior. Orders, whether given according to law or outside of it, are often obeyed, but we must not reckon with heroic acts, because they are not obligatory and require particular grace. Setting aside the law has been the ordinary source of disturbance in religious societies and ecclesiastical chapters, and even of schism in the Church."

These words of the South-American Professor find a ready echo in the hearts of 10,000 North American priests, for whom it is a constant riddle why they should be ruled rather by the imperfect regulations of single rulers

than by the wise and mild laws of the universal Church.—J. F. MEIFUSS.

...Foreign...

An Alsatian Incident.

From Strasbourg (Alsace) comes the news that the government has, at last, erected there at the Imperial University a second chair of modern history, and that Dr. Martin Spahn, a promising scholar of but twenty-six years, has been called to fill it. The professors of the University have sent a petition to the Emperor, protesting against Dr. Spahn's nomination for the position because of his extreme youthfulness. But the real reason is because Dr. Spahn is the son of one of the leaders of the Catholic Centre Party in the German Reichstag!

Dr. Spahn became Ph. D. at the University of Berlin six years ago, wrote several scientific works, and was afterwards called to Bonn as extraordinary professor of modern history in the University there.

It is to be hoped that the Emperor will see through the machinations of the Protestant professors in Strasbourg, and apply to them *in corpore* the moral slap they have deserved by their intolerance.

The government of Alsace in appointing Dr. Spahn evidently yielded to a wish the congress of Alsace-Lorraine has expressed repeatedly, that conservative professors be appointed at the University. Besides, a Catholic professor of history—thus rumor has it—is a *conditio sine qua non* for the leading Catholic circles of the country, of the combination of the theological Seminary of the Diocese of Strasbourg with the Imperial University.—Dr. J.

The Emperor has since confirmed the appointment of Dr. Spahn in these decisive words: "It affords me joy to show my Catholic subjects that I will employ recognised scholarship, founded on patriotism and loyalty to the Empire, for the welfare of the Fatherland."

Bravo!

MISCELLANEOUS.

THE N. Y. TIMES ON THE JESUITS. —The New York *Times*' Saturday Review of Books and Art [Oct. 5th] concludes a review of Father Ethelred Taunton's much-discussed History of the Jesuits in England [1580-1773] — a book which, though written by a Catholic priest, is not without grievous errors born of bias against the Society of Jesus — with a paragraph which is worth quoting here :

In Great Britain of to-day, according to our authority, there are about 250 Jesuits, besides those under training and lay brothers and in the foreign missions. "Never have they been so numerous or prosperous." In a country where every man may worship his Maker as he sees fit, there is no reason why the Society of the Jesuits should not have an honorable footing. That bugaboo cry of "a Jesuit" amounts now to nothing, either in the United States or in England. "Ever since the middle of the last century the Jesuits have had little if any influence in England." If, as the author expresses it, "the spirit of Parsons had in the past unfortunately been too long the ideal," it is not so to-day. There has been a break with the past, for did not St. Ignatius write, "The Society shall adapt itself to the times, and not the times to the Society"?



UNKNOWN POLAND. — Louis E. van Norman, of S. Orange, N. J., deplores in a letter to the N. Y. *Times* [Oct. 5th] that Americans generally know so very little about Poland. It is only recently that we have known anything at all. Before the 'Trilogy' of Sienkiewicz appeared, America's knowledge of Poland and the Poles was apparently less accurate than its knowledge of the Seri Indians of California, although Polish history is perhaps the most splendid and tragic of any nation, and to-day there is being enacted a drama in this unhappy land worthy of a Homer or a Tacitus. It may seem inconceivable, but Mr. van Norman declares it to be a fact that an educated American gentleman—one who, indeed, is in the position of a public teacher—recently observed in his hearing, that "a nation made up of such low-grade, worthless material as

.... We learn from *La Cruz* of Madrid (Aug. number) that by royal decree the service of the Spanish army chaplaincies has been reorganised. At the head will be a Vicar-General having one first assistant and two secondary assistants. These will have to supervise 11 major chaplains, 52 primary and 72 secondary chaplains. The Rt. Rev. bishops of the Canary Islands and Tenerife will look to the spiritual welfare of the soldiers in their dioceses, as delegates of the army Vicar-General.

The salary of the chaplains is as follows :

1st Ass't Vicar-General,	6,000 pesetas (\$1200)	.
2nd " " "	4,800	"
Major chaplain, -	4,000	"
Primary " - -	2,400	"
Secondary " - -	1,800	"

Hereafter any new comer among the chaplains can not advance to be a major chaplain unless he holds the degree of licentiate in civil and Canon Law.—M.

.... Whilst apostasy is making progress in Austria, and evidently also amongst the few Catholics in the kingdom of Saxony, the apostatic Christian Catholic (rational) Church of "Bishop" Hertzog in Switzerland is dying. According to the latest statistics, the sect had only 734 baptisms and 232 marriages, whilst the Catholic (i. e., Roman Catholic) parish in the city of Basle numbered in the past year 1053 baptisms and 289 marriages.—J.

.... Arthur Loth, in *La Vérité Française* (No. 3000), reminds the French government that all its predecessors that have persecuted the religious orders, have fallen, while the orders are more numerous and zealous now than ever. He predicts that the Third Republic will meet the same fate.—L. B.

Speaking of the present religious situation in France, the *Messenger of the Sacred Heart* (No. 9) points out a dilemma in which it declares the religious who have applied for recognition under the new law, are about to place the government : If authorization be granted, the new law fails of its object ; if refused, there is not even a shadow to hide the legislator's duplicity.

the Polaks one sees in the Pennsylvania coal mines—even if it did produce a few such men as Kosciusko—could not be expected to survive in these days of civilisation and intellectual progress.” The country of Kosciusko and Pulaski, of Copernicus and Sobieski, of Chopin and Paderewski, certainly deserves better of the land of Washington.—T.



ROMAN, NOT GERMAN LETTERS.—It is a fact that a considerable number of young Americans of German parentage, while they speak German fairly well, are utterly unable to read or write it. Mr. H. Fiske, of New York, suggests that the reason why so few children of German parents gain a better knowledge of that language is to be found in the fact that “Germans stick to their alphabet, compelling every one to get familiar with about 25 small and 25 capital letters in the written alphabet, and about the same amount in the printed alphabet; that is, the student of the German language must impress upon his brain almost a hundred characters before he can start. Many, lacking the proper amount of perseverance, have given up in despair, and learned French instead of German, though the latter language and its literature would have been more to their liking.”

Mr. Fiske is not the only one to whom it “seems incomprehensible that countless thousands should have been deprived of the treasures contained in German literature but for the obstinacy of some ruling Germans sticking to their obsolete alphabet.” The Dutchmen and Scandinavians, who formerly employed the German letters, have discarded them long ago. And the Germans themselves have latterly begun to print a large percentage of their scientific works in Roman characters. The editor of THE REVIEW, who contributes largely to the German and German American press himself, whenever he does not use a type-writer, with its inevitable English letters, employs Roman script. It would cost him an effort to accustom himself to Ger-

man, which he considers tiresome for the writer and repugnant to the reader who has not, so to say, grown up with it. We agree with Mr. Fiske that the introduction of the Roman alphabet would have been of incalculable value for the Germans in America. One alphabet for both English and German would make it easier for German parents to teach their children; it would not tax their patience, as is now the case, to learn the foreign letters, and Mr. Fiske is probably right when he thinks that children would be tempted and induced to read the paper that the father reads, provided it is printed with the same kind of letters as the English papers; and that all the time wasted in school with the crooked letters could be employed to better advantage. The child would notice immediately the easy way of spelling German words—far easier than the English, as every German knows.—A. P.

HISTORICAL NOTES.

Old English Monks.—We have to record another Protestant testimony to the beneficent activity of the monks in old England. ‘English Villages,’ by P. H. Ditchfield, M. A., F. S. A., (New York: James Pott & Co., \$1.50 net,) contains an entertaining account of the old English monasteries, the author taking the view that these institutions were of essential service and a blessing to the people during the main period of their history, and that the life of the monks was one of joyful and zealous labor. None was idle. “They rescued the people from barbarism and uplifted the standard of the cross. They emerged from their cells to direct councils, to preach and teach at the monasteries, to build churches and cathedrals, and astonish the world by their skill and learning.” The Benedictines were the leading order in England in Saxon times. Later came others, prominently Cistercians, to whom belonged some of the most beautiful of English abbeys—Fountains, Kirkstall, Rievaulx, Tintern, Furness, and Byland.—T.

With Our Exchanges.

The *Globe Review* in its No. 41 published a savage attack on the Pope's temporal power. The following number had three articles on the same subject, apparently calculated to undo the former, Mr. Thorne playing the roll of a bad boy who keeps cool under a spanking. Now comes No. 43 of the *Globe Review* with an article from the pen of a theologian—this time a good theologian, although one should doubt whether there could be any good theologians after all! Mr. Thorne has had to say about them—no matter, from a theologian, who starts from the motto: "Peter does not need lies," to prove some one lied in this affair of the temporal power, but it was not Mr. Thorne; for which he (Mr. Thorne) is duly grateful.

A Sinner (with a capital S) against the reverence due to the editor of the *Globe Review* was "Arthur Preuss & Co.," but especially Arthur Preuss, for asking: "And what are we to think of the sort of piety he (Mr. Thorne) professes?" And lo! here comes "Humphry Ward" with a five page article to prove that Mr. Thorne's piety is the real thing, although or rather exactly because Mr. Thorne had said: "Personally, I want no image, statue, rosary, or relic to aid me in the worship of Almighty God in Christ Jesus," throwing out the slur that because some bartering is done in devotional articles and some deception is practised with relics, the whole business ought to be relegated to the rear, devotion to the Blessed Virgin included. Pope Leo XIII. has never missed an opportunity to foster the devotion to the Blessed Virgin, especially by the Rosary. But Mr. Humphry Ward (apparently Mr. Thorne himself) knows better what is good for him. *Habeat sibi!*

Some time ago the *Catholic World Magazine* praised one of its contributors as a "lightning-change artist," because he had the knack of writing a creditable article on either side of a given subject. Mr. Thorne is a perfect adept in this lightning change business.

When some one criticizes his words, he tells him very plainly "that it is a law of old-time criticism that you must get into the spirit and meaning of the author's words, that you must not read into them a meaning of your own and then proceed to abuse and abolish the author for the meaning which you have supplied but which said author never expressed nor intended." (Page 327, No. 43.) That is what Mr. Thorne claims for his side; but when he goes at it to demolish or abuse others, this is the rule he follows: "O'Hare and Co. would tremble like scared mice if they thought this was in their words. Nevertheless, it is in their words, and they can not get away from the true meaning involved" (ib., page 359.) He sees but one way of salvation for them, viz.: that the Lord may forgive them, because "with their Latinized and Germanized vocabularies they may not fully understand the English language." Mr. Thorne does not wait for such a pardon. When with his English vocabulary he does not fully understand the Latin or German or French, he settles things straight-off by using his rich vocabulary of fishwife invectives.

A last observation. For matrimonial troubles the Church has provided matrimonial courts in every diocese. Somehow or other these courts seem to be a "thorn in the flesh" of Mr. Thorne. To smoothe over the difficulty Mr. Thorne has constituted himself as a "matrimonial court" for New York and the Far West, and as these regions limit the United States in the East and West, we might say, practically for the whole of the U. S. He ladles out wonderful decisions, which, however, do not satisfy even himself completely, especially his solution of the second case reported on page 370, of which he says: "In my opinion it is a case wherein the justice of the civil law proved itself—as it often proved itself, wiser and more charitable than the red tape of Church." (Ibid., page 371.)

Balmes once said: "Occasionally we hear an absurdity uttered with admirable complacency; why attempt to refute it? He who is apt to commit it, is not apt to understand your refutation."

J. F. MEIFUSS.

Mr. J. L. Echtner, of Green Bay, Wis., sends us the first copy of a new Catholic weekly, called the *Catholic Voice*, of which he is the manager, with a request to notice it in the columns of THE REVIEW.

The *Catholic Voice* contains twelve pages, 15x10½. It is "devoted to the interests of the Green Bay Diocese" and sells at \$1.50 per annum. Of the forty-eight columns of the first number, nearly twenty are filled with prosperous looking advertisements. Only five contain "boiler plate," the balance matter selected and set up in the office.

Editorially the new paper does not promise much.



The *Catholic Telegraph* refers to a certain Catholic newspaper as the "Sanctimonious Swiper." The epithet refers of course to the *Syracuse Catholic Sun*. The *Catholic Universe*, more charitable, calls the *Sun* "a harmless unaccountable."

ARTHUR PREUSS.

ARCHAEOLOGY.

A NEW THEORY WITH REGARD TO THE NORTH AMERICAN INDIANS.—In a book recently published by the Putnam's ('The North Americans of Yesterday,') Mr. F. S. Dellenbaugh contends for the practical homogeneity of the tribes and asserts that man has inhabited this continent since long before the glacial obsession. The Ice Age, anyhow, was "not more than 5,000 years ago"; and probably only 1,000 years ago the climate even of Yucatan was still seriously affected. The glacial march huddled man into the throat of the Central American funnel; and there, warm and crowded, man came to his highest aboriginal development. The tribes that, by being elbowed off or by natural bent to vagrancy, most slowly receded before the encroaching cold and most readily pursued its recession, remained least civilised, and in general proportion to their remoteness from the Isthmian hothouse. The aboriginal cultures of the whole continent were, Mr. Dellenbaugh believes, poured up through the small end of the funnel. "In Yucatan seems to have

sprung the living fountain that watered all the desolation of the New World" [p. 188]. Naturally, then, he will none of Morgan's and Bandelier's perception that the Pueblos, some 2,000 miles north from the Mayas, and the Iroquois, 2,000 miles remoter yet, were in effect as advanced as the befabled Southern tribes. The adventitious and empiric possession of metals, though it lent the Peruvians and Mexicans a superior halo in the eyes of their despoilers, did not, in fact, indicate an essential difference in culture. Not only has the "Empire of Montezuma" gone its way—and Mr. Dellenbaugh justly smiles at Prescott's beautiful romance—but it is already too late to hold that the Aztec confederacy was a whit higher in the scale of political organization than the League of the Iroquois. The Pueblos had solved every problem of architectural construction that the Yucatecs had. They were as sound in their theories of foundation, roofing, breaking joints, lateral strain, adaptation of material, defensive site, as Incas, Mayas, or Aztecs. Their only shortcoming was in failure to add the carvings, the stuccos, and the "mosaics" which inevitably so impress us in the "palaces" of Uxmal, Xochicalco, or Mitla. They had no stone-cutting tools; but they made a shrewd tool of cleavage. Ornamentation, too, is a matter of taste as well as capacity; and, with the aborigine, was as beholden to the superstitious as to the artistic impulse. Nor have we evidence whatever that the religious organisation of the Nahuatl was a shade more complex than that of the Pueblos, though it was certainly far more abhorrent to civilised standards.

SCIENCE AND INDUSTRY.

|| The epidemic of smallpox in London continues. It is interesting to note that the official returns of mortality from this dread disease during the past nine weeks, as reported in the *N. Y. Evening Post* [Oct. 5th] by that paper's special cable correspondent, are calculated to discourage the increase of faith in vaccination among the thinking classes. Of 35 deaths, 17 were among vaccinated and 13 among unvaccinated persons, while in the case of 5 no statement was made."

INSURANCE.

Comments on the Latest Adopted Plan of the W. & W. F. of the Central-Verein.

Annual cost on basis of 12 monthly assessments, as given below, plus 50 cts. semi-annually for expenses, compared with "straight life non-participating rates of regular New York Life Companies."

AGE.	A MONTH.	A YEAR.	REGULAR PREMIUM.
18	0.88	\$11.56	
19			
20			
21	1.01		\$15.01
22	1.01	13.12	15.35
23	1.14		15.71
24	1.14	14.68	16.08
25	1.27		16.46
26	1.27	16.24	16.87
27	1.40	17.80	17.31
28	1.40	17.80	17.76
29	1.53		18.24
30	1.53	19.36	18.74
31	1.66		19.27
32	1.66	20.92	19.83
33	1.79		20.42
34	1.79	22.48	21.04
35	1.92		21.70
36	1.92	24.04	22.40
37	2.05		23.13
38	2.05	25.60	23.91
39	2.18		24.74
40	2.18	27.16	25.62
41	2.32		26.55
42	2.32	28.84	27.53
43	2.45		28.59
44	2.45	30.40	29.71
45	2.58		30.90
46	2.58	31.96	32.17
47	2.71		33.52
48	2.71	33.52	34.96
49	2.84		36.49
50	2.84	35.08	38.14
51	2.97		39.88
52	2.97	36.64	41.74
53	3.10		43.72
54	3.10	38.20	45.85
55	3.23		48.10
56	3.23	39.76	50.51

Above rates are for \$1,000, and it will be

seen that the regular companies charge less for the younger ages (27 to 44) than the "W. & W. F.," yet give full benefits, as against the "scaled" returns of the "W. & W. F." Not much of an inducement for young men to join.

Not having a list of membership showing age at entry, but in possession of a table giving the present age of the members, I will examine the income on the basis of attained age, supposing all members now over 56 years old, to have entered at that age, and figuring same as 56.

AGE.	NUMBER OF MEMBERS.	RATE LESS EXPENSE.	TOTAL.
21-22	12	12.12	145.44
23-24	18	13.68	246.24
25-26	31	15.24	472.44
27-28	46	16.80	772.80
29-30	58	18.36	1,064.88
31-32	84	19.92	1,673.28
33-34	116	21.48	2,491.68
35-36	168	23.04	3,870.72
37-38	207	24.60	5,092.20
39-40	240	26.16	6,278.40
41-42	286	27.84	7,962.24
43-44	271	29.40	7,967.40
45-46	295	30.96	9,133.20
47-48	240	32.52	7,804.80
49-50	237	34.08	8,076.96
51-52	264	35.64	9,408.96
53-54	252	37.20	9,374.40
55-56	1,397	38.76	54,147.72
	4,222		\$135,983.76

As will be seen, the younger ages up to 44 years contribute about 30 per cent. of the total income, while the ages above 44 (on which the rates are too low) form the bulk of membership. The scaling process may help to make up the deficiency in income, but will the burden not become too heavy for the members, considering the small returns available in case of death? And what prospects are there for members forced to drop out at an age when beyond getting insurance elsewhere?

ACCOUNTANT.

NOTES AND REMARKS.

The Eucharistic Congress last week brought several bishops and some four to five hundred priests to St. Louis, a number of whom did the editor of THE REVIEW the honor of calling on him, for which he is duly thankful.

In connection with the Congress there was held, in the gymnasium of St. Louis University, an exhibition of ecclesiastical art, participated in by Messrs. Jos. Stauder & Son, Jos. Conradi, and Louis Wessbecher, architects; Wm. Kloer, church decorator; E. Frei and Other & Co., glass painters; T. G. Schrader & Sons, and P. Biallas, altar builders; M. Schneiderhahn, sculptor; A. T. Kalletta, maker of ecclesiastical statuary; J. G. Pfeffer & Co., organ builders; Jos. Chmelir, manufacturer of a patent ventilator for church windows; and the Ursuline Sisters of St. Louis, the Benedictine Sisters of Conception, Mo., and the Sisters of the Precious Blood, of O'Fallon, Mo. For a beginning in this line, and in view of the difficulties that had to be overcome, the exhibit was quite creditable, and we are glad to learn that it has been inspected not only by all the visiting and most of the local clergy, but also by a large number of lay Catholics from all over the city. Few among either the clergy or the laity were aware that St. Louis had so many able ecclesiastical artists. If these men were only encouraged by patronage and adequate returns to do their best, the reform that the American Ecclesiological Society of Philadelphia and all true lovers of ecclesiastical art are so earnestly advocating, would make more rapid progress in this neck of the woods.

The daily *Amerika* of last Sunday published an appreciative and critical estimate of the exhibit from the pen of Fr. Schlechter, S. J. Mrs. Mary Nixon-Roulet has prepared an illustrated account thereof for the *Rosary Magazine*.



The *Kölnische Volkszeitung*, the leading Catholic daily paper of the Fatherland, in a somewhat lengthy leader entitled "Harnack"

(No. 848), characterizes the head of "the modern school" of Protestant theology in Germany as follows:

"Harnack may be dubbed a theological feuilletonist. He has an elegant style, is at home in all branches of learning, and is undeniably a man of ideas. Unfortunately he has too many ideas. To decorate his Christ, he attributes to him a number of Harnackian ideas..... While Strauss and Renan tried to dechristianize Christianity, Harnack on the contrary is anxious to wrap modern thought in a Christian cloak. A marriage of the modern with the Christian psyche probably seems to him the basis of a new and higher epoch of civilisation, and he is not enough of a Christian theologian to perceive that we have to do here with eternally incompatible contradictions."



La Vérité, of Québec, in commenting upon the last words of the late President McKinley (No. 11), observes that while they were in marked and consoling contrast with the stupid atheism of so many French and Italian statesmen, they bespoke not Christianity, but Deism. Any Musulman, Jew, or pious heathen of Cicero's time might have uttered them. To be a true Christian, a man must not only resign himself to the will of God, but believe in Jesus Christ as His only son, and the only one that can lead us to the Father. *La Vérité* fears that the boasted Christianity of many religious men in these United States is nothing but the barest Deism. And our contemporary is probably not mistaken.



La Vérité (No. 11) says that the Springfield Congress of the French-Canadians of New England and the State of New York was conducted in a spirit of firm insistence on the rights of the Canadians, but with perfect respect as towards ecclesiastical authority. It was almost purely a lay congress, planned and carried out by laymen.

The Permanent Commission appointed by the Congress is not an attempt to introduce the evil spirit of what the French call *laïcisme*

into the Church. It does not purpose to usurp the functions of the episcopate, or to disregard the authority of those whom the Holy Ghost has appointed to rule the Church of God. It is simply a committee of investigation. It is to get at the facts in each case where there are grievances on the part of Canadian congregations against their bishops; to inform the latter, and, if necessary, to put the case before higher authority.



There seems to be a plan on foot to deprive the clergy of the privilege of a reduction in railroad rates. The *Catholic Universe* (No. 1422) sees in this movement a new encroachment of commercialism. It states its belief that "the reduction in fares to the clergy, while it was made on account of the poor recompense they receive, was intended chiefly as a delicate compliment to the place that clergymen hold as the recognised ministers of God," as "railroad officials in the old days were men of faith enough to see the propriety of such a course," and "if the men in power to-day recede from it, it will be evidence enough to show that commercialism is enthroned so absolutely that no one, not even the representatives of the divine mission, can escape without paying full toll."



On the money king in religion the *Mirror* (No. 35) remarks:

"Pierpont Morgan seems to be the biggest figure at the Episcopal Convention in San Francisco, but he isn't nearly as big a power in that communion as John D. Rockefeller is in the Baptist body. A Cleveland preacher who thought Rockefeller didn't like him, has quit his pulpit, just as a Chinese mandarin might disembowel himself if the Emperor looked cross-eyed at him. The money king in religion is a mighty interesting phenomenon."



We are indebted to Rev. M. J. Henry for a copy of his regular annual report on the work of the New York Mission of Our Lady of the

Rosary for the Protection of Irish Immigrant Girls, of which he is the zealous Director. 2,120 girls during the past year received the hospitality of the Home, of whom over 500 secured employment through the same. The Mission is also aiding in the patriotic endeavor to put some check upon the terrible drain of emigration from Ireland and by co-operation with the Irish bishops succeeds in saving many poor Irish girls, who would otherwise go under in the whirlpool of New York life. The Mission is supported by the voluntary contributions of the Irish race in America, like the Leo House by the German Catholics. Both institutions are doing immense good and deserve all the support they are getting, and much more.



According to the report of the Director of the Mission of Our Lady of the Rosary for 1901, 20,000 Irish (mostly young people) landed during the year at the port of New York. 396 went to California, 1,238 to Connecticut, 1,085 to Illinois, 101 to Indiana, 128 to Maryland, 1,217 to Massachusetts, 102 to Michigan, 159 to Missouri, 114 to Montana, 1,410 to New Jersey, 1,025 to New York, 436 to Ohio, 2,195 to Pennsylvania, 396 to Rhode Island, and the remainder to other States.



Our esteemed contemporary *L'Italiano in America*, of New York, is publishing serially a "Grammar of the Italian Language," that is fearfully and wonderfully made. Here a specimen from No. 39:

"Vi vedète voi?

Do you see yourself?

du iù si lùself.

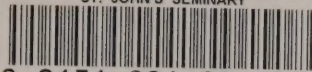
Io mi vèdo.

I see myself.

ài si maisèlf."

If the author of those lessons "saw himself as others see him, he would incontinent give up his well-meant but ludicrous attempt to teach English speaking Americans the mellow and beautiful Italian tongue.

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